

Providence Passover Journal

Issued in the interest of the Jewish Workers' Organizations in Palestine

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SATURDAY EVENING, APRIL 19

The ANNUAL CELEBRATION of the THIRD SEDER

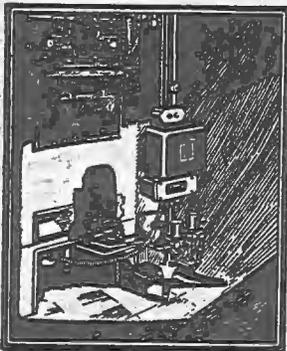
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Issued in the interest of the
Jewish Workers' Organizations in Palestine

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TWO BECK PRESS, PROVIDENCE, R. I.

What Jewish Labor Means to the
Up-Building of Palestine

Have you ever stopped to think what makes a reality out of that magnificent dream—the building of a National Homeland?

Palestine is literally built up by the Histadruth, the General Federation of Jewish Labor in Palestine. Those who till the soil, construct roads, erect houses, toil in quarries and labor in the various productive industries are all members of the Histadruth.

The Histadruth meets the Chalutz on his arrival, trains him in new trades, organizes him in co-operatives, provides for his social, cultural and sanitary needs, develops new economic possibilities and raises the standard of living of the entire community.

The Histadruth represents 40,000 courageous and dauntless chalutzim who transform Palestine into a fruitful home for its inhabitants, and for the entire Jewish people.

Preparing the Ground for
New Comers

Palestine is gradually becoming a centre for Jewish immigration from the Eastern European countries, where many Jewish communities have been economically and socially ruined, and where thousands of our brethren look toward Palestine as their only hope.

New Chalutzim are pouring into Palestine daily. Over 4,000 came in during the last five months and found immediate employment. Thousands more are expected in the very near future and the Histadruth, the Palestine Labor Federation, is preparing ground for the ever larger numbers of new-comers, making possible their establishment on a sound productive basis.

There are 76 industrial co-operative undertakings in Palestine, 48 agricultural co-operatives, 24 branches of co-operative stores, dairies and cafeterias. A workers' health fund to render medical aid to the Pioneers and their families, a cultural department of the Histadruth which takes care of 68 kindergartens and 12 elementary schools and also provides education for 4,085 adults. It has a daily newspaper (Davar) with its English and Arabic supplements, a workers' theatre (Ohel) and a library with 106 branches. It has a workmen's loan society for the purpose of making loans to co-operative groups enabling them to undertake public and private work thereby giving employment to hundreds and thousands of people.

Our Response

Realizing our responsibility towards the building of Palestine, the Gewerkshaften Palestine Labor Campaign was established six years ago, with the purpose of facilitating the constructive work of the Histadruth, to maintain and extend its model institutions and labor homes to provide the worker with tools and machinery and thus enable them to continue their historic task.



The Conference of the Hanoar Hoaved, the Junior Comrades of the Histadruth.

Greetings

Message of William Green

President, American Federation of Labor

Washington, December 1st, 1929.

In common with many other groups of people who entertain a reverential regard for the history, traditions and achievements of the Hebrew Race, the membership of the American Federation of Labor protested against the atrocities perpetrated upon the Jewish people in many places in Palestine. The Government of Great Britain must punish those guilty and must accord full protection to the Jewish people residing in Palestine in the exercise of all their civil, religious and political rights.

We hold that all the rights guaranteed the Jewish people in Palestine under the Mandatory authority conferred upon Great Britain and as expressed in the historic Balfour note, must be respected and preserved at any and all cost. The highest and best interests of humanity and civilization demand that this be done.

Be assured that the American Federation of Labor will render all assistance possible in helping the Jewish people to realize their hopes and to carry on the great work in which they are engaged in Palestine.

Fraternally yours,

WILLIAM GREEN

THE LABOR PARTY

Transport House (South-Blocks),
Smith Square, London, S. W. 1.

November 12, 1929

Mr. A. I. Shipliacoff,
National Labor Committee for the Organized
Jewish Workers in Palestine

32 Union Square,
New York.

Dear Comrade:

I regret very much that we shall be unable to be represented at the Fifth Annual Convention for Jewish Labor in Palestine, to be held in New York on November 29-December 1.

The British people and Jewish Labor in Palestine are joined together in one of the greatest experiments in history—the establishment of a Jewish National Home in Palestine. It is an experiment which brings no material profit to the pioneers in Palestine or to the British people, and which demands and receives many peculiar sacrifices from sympathizers with Zionism throughout the world. There are times when our idealism brings us sorrow and anxiety. Nevertheless we will pursue this joint adventure of Jewish idealism and the British Government with courage and resolution.

With warmest fraternal greetings,

Yours sincerely,

J. S. MIDDLETON,
Acting Secretary

Z'man Heruthenu

זמן חרותנו

Passover, soon to be observed throughout the entire Jewish world, the titanic resistance and opposition of the Yevseki to its observance by our brethren in Soviet Russia notwithstanding, is known as the "Season of Freedom," although the Bible denominates it as the feast of unleavened bread as well as the feast of spring.

To assuage the misapprehension of the reader, we shall, in our remarks, which must necessarily be brief, confine ourselves to the "freedom" aspect solely, and leave the other features to those who care to peruse the subject for themselves, and consult the Shulhan Aruk, where ample opportunity for research is abundantly provided.

Freedom, in its common acceptance, is defined as "exemption or liberation from slavery, imprisonment, or restraint, or from the power or control of others." Bearing the foregoing definition and its implications in mind, it is really immaterial how we regard the liberation of Israel from Egyptian slavery: whether we adhere most firmly and unswervingly to the traditional view and account of the event as found in the Bible, or whether we prefer to accept the most advanced theories of modern textual criticism, since the underlying fundamental idea of freedom remains lofty, beautiful, as well as most amazing, considering the times and conditions under which the event was supposed to have happened.

As far as we know, no other literature of antiquity, besides the Bible, contains any account, wherein a struggle for freedom and a protest against slavery and oppression is registered in such unequivocal terms as stated in the second book of the Pentateuch. For the first time in history, before the Romans, who have coined the term "emancipation," ever appeared on the historic arena, the Bible had published a decree, wherein an injunction against the enslavement of one set or group of people by another was clearly embodied. There is no doubt that the

INTERNATIONAL FEDERATION OF TRADE UNIONS

31, Tesselschadestraat, Amsterdam

Amsterdam, November 13, 1929

National Labor Committee,
32 Union Square,
New York, N. Y.

Dear Comrades:

We are in receipt of your invitation to attend the Fifth Annual Convention for Jewish Labor in Palestine, to be held at the end of this month in New York.

You will understand, I am sure, that the mere fact of the affiliation with us of the Jewish National Trade Union Centre in Palestine, the General Federation of Jewish Labor in Eretz Israel, is sufficient guarantee of the deep interest which we cannot fail to take in the course of events, in Palestine. The shortness of the interval before your convention, and the great distance will however make it impossible for us to accept your invitation to it. We must therefore confine ourselves to thanking you for it, and wishing every success to your discussions.

Fraternally yours,

(Signature) JOH. SASSENBACH,
General Secretary.

credit for originating the idea, that "all men are created equal," and that no one individual or a collective group of individuals is justified in assuming and exercising control over any other group, primarily belongs to Israel, irrespective of the fact as to how we have been compensated for promulgating the idea of liberty.

If one were to meditate carefully and critically analyze the question as to why, of all the nations on earth, ours (I trust that the term "nation" applied to Israel, will not sound offensive to the adherents of the so-called "religious community theory") should have been the first and practically the only one, both in the ancient world and throughout the ages, to take a leading part in and be the greatest contributor to the cause of liberty and freedom, he could not escape the conclusion that the basic idea involved is indissolubly connected with Israel's intrinsic characteristic, namely, a maintainer of justice and righteousness. "With righteousness thou shalt judge thy neighbor," is a cardinal principle of the Bible. It is thus unthinkable for one, endowed with a high sense of justice, to tolerate oppression or slavery. The revolt against oppression is very strongly in evidence throughout the entire biblical period, and the prophets, Israel's unique product, have been the greatest champions of liberty. If Passover, the season of our freedom, were to teach us only this single lesson of liberty, we could very well and ought to agree most heartily with the author of the Haggadah, and say: "dayenu."

The slavery discussed above and the one dealt with in the Bible is one which may be described as physical. Unspeakingly horrible and undesirable as physical slavery is, it is extremely mild in comparison with the other kind of slavery, known as mental or intellectual slavery. There are some historians who jesuitically justify the institution of slavery because it has given rise to and stimulated the development of so-called "civilization." It may also be said that the slaves themselves, having, through generations and centuries of usage, become a part of the institution, were not altogether discontented with their lot. So, for instance, after the Civil War and the legal abolition of slavery in this country, very many of the colored slaves regretted the change in their status, and preferred to remain mere chattels as before, when they were at least sure of their daily bread and a roof, humble as it was in many instances, over their head. Even the Bible records the fact that Israel longed for the Egyptian "meat pot." We must not also be oblivious of the fact that physical slavery prevailed among the lower strata of the people, whose mentality was at a low ebb, and the revolt against and the dissatisfaction with it, actually came from without.

The discussion of freedom implied in the lesson taught by Passover, would certainly be inadequate if it were limited to physical slavery alone. While lack of space precludes the possibility of a detailed analysis of mental or intellectual slavery, yet it would be unjust to leave that phase out entirely. In the words of that profound thinker, Dr. Schmarya Levin, we must at least touch the "roshe prokim." The victims of mental slavery, who, by their very nature, feel the pains and suffering inflicted upon them very keenly, are to be commiserated and protected even more than the human beings subjected to physical slavery. Moreover, we must be cognizant of the fact that it is absolutely impossible for one endowed with a mind to control his flowing thoughts and change them by adaptation to the whims or convenience of a creature possessed of a superior physical or material force. When the Bible declared that "ye shall proclaim freedom throughout the land to all its inhabitants," the connotation carried with it *absolute freedom*, in all its ramifications.

For Zionists it may not be uninteresting to state the

Book Review

By HARRY S. BECK

"Singermann" by Myron Brinig

The author gives in this book a vivid description of a Jewish family, of two generations, living in a small town in the West. Without giving his own personal interpretation of his characters, as to whether their mode of living is right or otherwise, he merely pictures their everyday life, their tribulations, their desires and achievements, typical of a remote place like "Silvertown."

The principal character of this novel is the father of the family. Moses emigrates to America from a small but picturesque town in Roumania, of mild climate and quiet life, into a cold and dreary mining town, where the language, customs, environment, the very pavements he walks upon, are alien to him. Deep in his soul is that feeling of fear, that envelops every newcomer in a strange land; that is, the fear of tomorrow. This fear weighs so heavily on the soul and body that it remains to the end of one's life. Such is the case with Moses. Fearing the thought of how he can provide for his family in this strange land, he devotes everything that is in him to the one thought in mind—to succeed in business—with but one hope, that someday he and his wife, Rebecca, will go back to their home town and there enjoy the same happiness amongst their friends and relatives as in the days of their youth.

But the stream of life is mightier than his beautiful dreams. As the years roll by, the family grows larger and with it come tribulations of various categories and his lofty dreams keep on being postponed. He becomes more and more absorbed in his business, because it is the only outlet for his energy. His store on Main Street is the whole of America to him or better still, the whole world. Absorbed daily in his business, he gives very little thought to more worldly matters than the economic side of life. Religious and cultural life in a small town in Roumania touches every Jewish household but it is in a very narrow circle. In this Western town, he is totally excluded. The American-made Jewish religion and cultural life do not

comment of our sages on the above mentioned biblical quotation, as found in Kiddushin: "when there is freedom in Palestine, the rest of the world enjoys freedom likewise, but when freedom is lacking in Palestine, its absence is felt everywhere."

May we not hope for a speedy restoration of complete freedom in Eretz Yisrael, where the Jewish genius and innate sense of justice and righteousness will have a wide opportunity for development, so that, as of old, "the law went forth from Zion," the world will again attentively hearken to the voice of Israel, and put an end to misery and oppression. May the lesson taught by Passover not remain unheeded, and may the observers of "the season of peace on earth and good-will towards men" sincerely endeavor to harmonize action and preaching, so that the consciousness of the world be aroused to the end that the serpent of tyranny, in whatever shape it manifests itself, shall disappear from the earth.

JOSHUA BEEL

In Memoriam

TEL-CHAI AND HER LEADER,
JOSEPH TRUMPELDOR

satisfy him. It appears to him as a sort of imitation—unreal and not to his spiritual tastes.

Rebecca's life is even in some degrees worse than that of Moses. She is closeted for days, weeks, and years in the four walls of their home, caring for her good-sized family. At an early age, she becomes a wreck, both physically and spiritually. We see before us a picture of two human beings transplanted in a strange soil. What becomes of them? The picture is a very sad one. It is a crying-out-to-God tragedy that has befallen those whose misfortune, for one reason or another, it has been to emigrate to a strange land. For although economically, they are much better off than they would have been in Roumania, their social and spiritual lives are empty chaos.

The children that they have reared are exactly what one would expect to see of this particular type of parents, and the environment of that locality. The children's education consists of that of the public schools. They absorb fully all those faults that might be expected from that adulterated teachings in a town where the taxpayers are foreigners, and the officials and teachers of native stock.

The Singermann's children are of the passive kind. None of them has any desires to accomplish great things, although as might be expected in a family of eight, each one is somewhat different. The ups and downs in their lives can be attributed solely to the miserable environment in which they live, for the American atmosphere molds the younger generation, whether it is Jewish or Gentile. They lack the moral courage that their parents possess, and misunderstanding them because they have no knowledge of the English language, they pay no heed to their moral teachings. Their parents appear to them funny and their advice worthless. They inherit the faults of their parents but none of their virtues. We see a tragic picture of the misdeeds of their children. Their only daughter's first marriage is not according to the laws of Moses. One of their sons marries a Gentile woman of disreputable fame, one of their daughters-in-law, a Jewess, becomes a believer in Christian Science, and another of their sons becomes a prize-fighter. This can all be easily traced to the environment and to the lack of cultural and social uplifting that is so necessary in the industrialized world of today.

For their children's misdeeds, the parents are not to blame, because they are strangers in these United States of America. Their children are not to blame, because the place in which they live is a dungeon surrounded by wild beasts and poisonous snakes, where the very atmosphere is poisoned.

Little emphasis has been placed on the individual characters of the children for the reason that all of them are of the everyday crowd, and types of that caliber can be seen among the millions in every nook and corner of our country.

As to the literary value of this book, it is far from being a masterpiece. Although it is true to life, it cannot be called realistic. Realism is painting—true-to-life is photography. This book is like an album of photographs. Some are good, some are of inferior value and still others are of the type that may be found in True Story Magazine. Judging this novel as a whole, it appears that that author, while he has given an extremely vivid picture of the life of the average Jew in a small American town, has accomplished little towards climbing the ladder of literary fame.

Far in the north of Palestine is situated Tel-Chai, the kvutzah, where Joseph Trumpeldor and his comrades were killed in the defense of the Jewish colonies in 1920. Tel-Chai was founded by the Palestine Workers' Fund during the turbulent war period in 1916.

The kvutzah had 20 settlers, its land was all tilled, its poultry and dairy grew in numbers and the kvutzah could look forward to absorb larger numbers of incoming Chalutzim. But the end of the war threw that section of Palestine into a turmoil and early in 1920 events followed which culminated in the heroic defense of the kvutzah by the workers.

Defending the Jewish positions in Upper Galilee did not mean holding fortresses against an invading enemy;



Joseph Trumpeldor typifies the Chalutz spirit—limitless devotion to the national ideal and boundless desire for construction labor. His heroic defense of the North-Palestinian settlements earned the admiration of both the English and the French. His love and sacrifices for all of us won him the heart of our people for all time to come. Every anniversary of his death is commemorated by modern Jewry in all parts of the world.

there were no such fortresses. Defense of the colonies meant holding the plow with one hand and a weapon in the other. Rain-drops of water or bullets—often prevented them from going on with work. Thus it kept on for four months—months of need due to the lack of people and means.

In the morning of the fatal day they were in the neighboring Kvutzah Kfar Giladi; their leader, Trumpeldor, was with them. They were discussing the situation when all at once they heard shots from the direction of Tel-Chai which were mistaken as coming from a nearby Arab village. After a few minutes the firing was repeated. Nine men and Trumpeldor with them, they started out, chain formation, for Tel-Chai. Arriving there they found it surrounded on all sides by Bedouins, some riding around and firing into the air. They entered the house and found everyone ready for the struggle and at their assigned posts. The fighting began.

Kamil Effendi, a Bedouin Chief, with another officer entered the house. They went up to the attic. Suddenly Dvorah Drachler appeared crying to Trumpeldor that they took away her weapons, thereupon Trumpeldor commanded to fire into the air to frighten away the intruders and ran to close the gates against those who continued to pour in from the outside. On his way he was wounded and commanded his followers to fire at the aim. He was immediately wounded again, and giving a few more commands he fell, hit by a bullet, for the third time. The first act of Trumpeldor was to make his comrade Schneirson commander; he then asked them to tie up his wounds. Quietly he watched as his wounds were being bandaged with a towel.

"These are my last moments, tell everyone to stand at his post to the last minute for the honor of our people. Not so lightly will the Jewish worker leave his land. We have to stand to the last minute at our posts and protect every inch of the land that was tilled with the sweat and blood of the Jewish worker."

The comrades who stood at their posts in the barns and guarded the exit had used up almost all their bullets. Everyone kept his last bullet for himself. The firing continued with increased intensity. Seeing that in this way they will not accomplish anything the Arabs put fire to bundles of straws and threw them on the roofs. Then one of the comrades climbed up to the roof and from there threw two grenades on the crowds outside the gate. This silenced them effectively and most of them fled.

They took advantage of this opportunity; reached the attic and this is what they beheld: barricaded with tables and chairs there lay dead four of their comrades; Munter, Sarah Zisick, Dvorah Drachler and Sharf. From beneath one cover they heard a groan; that was Kanewsky who was wounded in the explosion of a bomb. His wounds were bandaged and he was taken down.

Night was approaching. Trumpeldor commanded that three of them must, under all circumstances reach Kfar Giladi and bring a doctor and men. Three men armed themselves and started out. Near Kfar Giladi they met fifteen comrades, among them the doctor, who were on their way to Tel-Chai.

Upon reaching Tel-Chai, Trumpeldor and Kanewsky covered with blankets, were put on stretchers to be removed to Kfar Giladi. On the way Trumpeldor complained of a headache; they put a wet dressing on his head. To the question how he felt Trumpeldor answered: "It is good to die for my people." A few minutes later his whole body shook as in a convulsion, he turned his head downward—and breathed his last.

At two o'clock in the morning two graves were dug

Snobbery in Israel

By SELIG GREENBERG

Having dealt in previous issues of this journal with some of the foibles in which Jewish life in America unfortunately abounds, notably the rabbis, I will now endeavor to consider for a while snobbery, perhaps the most grotesque vice rampant in American Jewry today.

Sweeping a statement as it may sound, it is nevertheless true that no other single sentence characterizes so aptly the social life of the great majority of America Jews as the definition of the word "snobbery" in Webster's Dictionary—"the conduct of vulgar, ostentatious persons who have an excessive regard for wealth and social standing and who vulgarly affect the manners or station of those of superior rank, especially by a display of wealth."

If you think that this is too scathing an indictment of American Jewry, just look around for yourself and see the gross materialism of our life; go to a couple of our public meetings and listen, if you can stand it long enough, to the puerile palaver of all the rabbis in town and all the real estate dealers and lachrymose matrons who have pretensions to leadership; go to our temples and see how our religion, once an inspiration to austere and high-minded living, has become a purely social function where wealth and everything but intrinsic personal worth rule uppermost, see how the severe beauty of our age-old religious ceremonial has been turned into a set of maudlin, grand-operatic antics wherein the synagogue, one-time haven of the devout and God-intoxicated, is trying to compete with up-to-date theatrical entertainment for the favor of the immature, in intellect or in age; go to our schools, our Y. M. H. A.'s and other so-called educational institutions whose avowed purpose is the perpetuation of Judaism and observe how little of either real education or Judaism they propagate but how much opportunity they offer, instead, to ignorance and sham to ride forth in splendor as the benefactors of Israel; in a word, just sit back and watch for a while the ludicrous procession of snobs, who so "meanly admire mean things," as Thackeray had once said of the species, and decide for yourself what you think of it all.

I will not waste your time again with the rabbis, but you will agree with me, I am sure, that in any consideration of the shining lights of Israel the reverend clergy come first. They also deserve a very prominent place in the front rank of our snobs. You would have to look far and wide for another aggregation of men who, on the whole, affect such an air of erudition and can boast of so little genuine learning, who speak so much of the ultimate values of life and are such slaves of the ephemeral and the tawdry, who constantly pay lip service to the gospel

in Kfar Giladi. One for the chaverim and one for the chaveroth.

Today both kvutzoth, Kfar Giladi and Tel-Chai, are united under one management and over one hundred people inhabit them and are on the path of sound economic development.

During my stay in Palestine I visited Tel-Chai and Kfar Giladi. I was taken to the graves of our heroes by Sarah Drachler (sister of Dvorah Drachler, defender of Tel-Chai) who related to me the occurrences of those historical days.

SYLVIA BOYMAN

of righteousness and humility and yet keep on catering to those who are rich but are neither righteous nor humble..

There are, of course, exceptions. Here and there a rabbi manages to forget his job and once in a while tells his congregation and the world at large the truth, but exceptions only prove the rule. Do you remember the gasp of surprise, nay, of horror, which went through the whole of Providence, Jew and Gentile alike, not so long ago, when a prominent rabbi had the courage to tell in public something of the truth about a rich member of his congregation? The phenomenon—a rabbi telling the truth in a case where doing so might have cost him his job—was considered so unusual that even a New York newspaper was moved to comment upon it.

As for our lay leaders, the men who head our charities (I emphasize the word "charities" because practically every American-Jewish activity, including our so-called political work, be it Zionist or otherwise, is in essence nothing but charity), is there anywhere else a group of men and women so replete in false pride and mediocrity? Their charity is usually just a means of social display and their leadership nothing but a craving for publicity. Wallowing in vapid oratory, in platitudinous ideas, in that entire superstructure of cant and cowardice which a good deal of our civilization is, they fear the white flame of critical intelligence, they abhor originality in thought or action, they despise the prophet and the dreamer whose aim in life is something more worthwhile and lasting than mere success. The few shining exceptions of unselfishness that we can boast of are unfortunately lost in the pandemonium of self-aggrandizement.

And following them, following them with reverence and sweet trepidation, are the thousands upon thousands of Jews who have advanced far enough in the world to have social ambitions and whose constant and supreme thought is to climb up another rung of the social ladder. Ignorant, vain, trivial, basking in the vegetative contentment of their puny ambitions, they are snobs with a vengeance, the ideal prototypes of Thackeray's mean admirers of mean things. Religion with them is a style; education a form of social insurance. Your worth they measure by the location of the street you live on, the temple you attend, the make of the car you drive, the clothes you wear, the places you can afford to go to, and similar standards. Their intellectual food consists of rabbinical insipidities, the movies, the newspapers, the radio. They do not even fear critical intelligence because they can't recognize it when they see it and don't know what it is. Indeed, they are beyond all hope.

You may say, of course, that this is nothing new, that people have always been like that. But you're wrong. There was a time, and not so long ago either, when learning and righteousness was the supreme standard and ideal of Jewish life and wealth bowed before intelligence. It is only here in America that it has become true among us that "if you have no money, you might as well die," as Michael Gold has his mother say in his unforgettable book, "Jews Without Money." (It's an even bet, by the way, that most of the rabbis and our literary discussion clubs who become enthusiastic so easily and without reason about the trash concerning Jews turned out by professional hacks and sob-sisters will entirely overlook this unusually fine book which portrays Jews without trimmings and gives an honest picture of New York's East Side.)

You may also repeat the traditional American banal-

The Fundamental Principles of Poale Zionism

The Jewish Socialist Labor Party, Poale Zion, is an international political party of Jewish workingmen organized for the purpose of liberating the Jewish masses. The Poale Zion consider the Jewish people as one nation dispersed in various countries and leading everywhere an abnormal economical and national life. Economically the Jewish masses are more exploited than most non-Jewish workers. The lack of an agrarian class, compulsory migration, social ostracism, and other factors, limit the number of occupations in which Jews are engaged and subject the Jewish masses to a greater inequality of economic opportunity and to more horrible forms of poverty than most non-Jews are compelled to endure. The fundamental cause of Jewish poverty, like that of all poverty, is however the capitalistic system; and the Poale Zion accept only one radical economic solution for this unendurable state of affairs—Socialism. The Poale Zion therefore urge Jewish workingmen to organize as a distinct group and combine with workmen of every land in order to destroy class government and change the present social order. They propose to fight with workingmen of other nationalities for the abolishing of private ownership of the means of production and for the substituting of social ownership and socialist production. Nationally the Jews are minorities the world over and do not enjoy the right and power to determine their own fate as a nation. In spite of the fact that they lived in various countries for centuries and have helped to build those countries with their blood and brain and muscle, the attitude assumed towards the Jews as a group is unfriendly. In poly-national states, that are not organized on the principle of the recognition of the rights of minority nationalities, this unfriendly attitude reveals itself; indeed, not only towards Jews, but toward all other minority people. In such countries the dominating national group considers itself as the nation and looks with suspicion and jealousy upon the national activities of the minority groups and tries to bring about their enforced assimilation through cultural, economic, and political state institutions, as well as through various indirect and direct forms of ostracism, antisemitism, economic boycotts, and even massacres. The Poale Zion accept only one radical solution for these injustices—Zionism.

The Poale Zion together with other elements in Jewry constitute the Zionist organization that was created in

ity that no one has a right to criticize unless he has something constructive to offer instead and you may ask—what have you to suggest? I am sorry, but I have nothing practical to suggest, nothing which is likely to win favor with our snobs. I would urge among other things more intelligence and less oratory, more humility and less ostentation, more respect for the individual and care for his development and less overemphasis on organization and "bigger and better" temples and institutions. For what's the use of all our institutions, be they ever so large and resplendent, if the men and women inside of them are so colorless and mediocre? Not until we learn to feel deeper and to think more lucidly, can we even begin to hope to approach that finesse, that luminousness and rare felicity of spirit which I had been privileged to see last summer in the Emek and in Galilee.

Basle in 1897 under the leadership of Theodore Herzl.

The aim of Zionism as formulated by the first Zionist Congress is "to create for the Jewish people a publicly recognized legally secured Home in Palestine."

The Poale Zion base their Socialism and Zionism on the actual needs of the Jewish people, and therefore consider it essential that Socialism and Zionism be combined in one movement. The economic and national difficulties of the Jewish nation may perhaps be thought of separately in abstract theoretical discussions. In actual life they are interdependent. Jewish economic conditions are determined by Jewish national abnormality; and the solving of the Jewish national problem depends on definite economic factors. There is therefore no question as to priority in the forms of activity that lead to Zionism and Socialism. Both activities are merged into one. To ignore the national woes of the Jewish people while trying to solve their economic difficulties is a ghastly mockery. To attempt to create a Jewish state in Palestine while ignoring the present economic needs of the Jewish masses is a grim joke. The Poale Zion are not Socialists and Zionists; they are Socialist-Zionists.

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די הויז פרוי ווייסט דאס און העלפט דערצו זעהר פיעל
זי פאקט אלערליי געפעקס פון דער בעסטער מעהל
געמאכט פון די בעסטע ווייץ וואס אמעריקא פערמאנט
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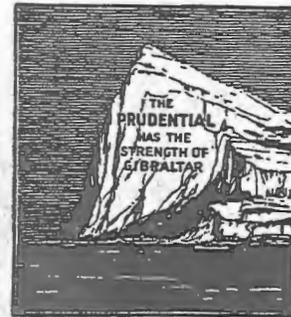
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	Age	First Three Years	Fourth and Following Years	Dividend Apportioned for 1930	Net Cost Fourth Year
\$5,000	20	\$60.50	\$71.20	\$13.20	\$58.00
\$5,000	30	80.25	94.40	16.90	77.50
\$5,000	40	115.15	135.45	23.05	112.40
\$5,000	50	174.90	205.75	33.10	172.65

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